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GEORGE OGLE VISITS JAPAN

"I am a Christian missionary. I am not a politician," Dr. George F. Ogle told reporters here Monday. "I am not involved with political activities ... but with the Christian Gospel. Just as Korean Christians are." The 46-year old missionary was deported by the south Korean (ROK) government in mid-December, 1974, for alleged anti-government political activities.

The conflict between Christians and Korean government officials, Ogle told Japanese audiences this week, focuses on definition of the Gospel. Christians in Korea are free to preach the Gospel within Government limits --- revivals and prayer meetings, individual worship and personal evangelism. Put for most Korean Christians, Ogle says, the Gospel also encompasses the struggle for social justice and work with society's poor. This, say ROK officials, is not religion, but politics; they say that activities are contrary to the Yushin Constitution and to the fight against Communism.

"This has implications for Japan and the rest of the world, but not just for Korea," cautioned the Methodist minister and Korean missionary for twenty years. Who defines the limits of Christian Gospel, he asked --- the individual or the state?

Those in south Korea today who call for the restoration of democracy, those who threaten the Park government in many ways --- and recently, according to Ogle's research, those who are simply in the right (wrong?) place at the right time to serve the government as new "Communist threats" are branded as Communists, Communist sympathizers or Communist "dupes." For researching ROK charges against some recent political prisoners, and publicising these charges as groundless, the American Ogle was deported. Koreans facing the same charges have been threatened and had their families intimidated. They have been arrested and held without charge, and many have been tortured into "confessing," tried by military courts, sentenced to long terms without benefit of attorney or appeal, and incarcerated in south Korea's unheated concrete prisons ("like a refrigerator"), Ogle said.

Ogle spoke to Japanese audiences -- both Christian and non-Christian -- increasingly concerned over conditions within south Korea. Growing political repression in recent years has paralleled an impressive boom in the south Korean GNP, primarily as a result of large investments by Japanese companies. Stockholders (and corrupt ROK officials, outside sources accuse) have grown fat on profits. But little of this new wealth has reached the majority of Koreans, and recently the cry of "Exploitation!" has been raised in Japan over actions of large Japanese conglomerates.

A new respect is also building here for the Korean people's resistance to government repression. One observer paralleled the Park government today with that in pre-war Japan, when Christians and intellectuals failed to form an effective opposition to government policies. At one public address featuring Ogle, respected Catholic political scientist and Sophia University professor Kinhide

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George Ogle (cont)

Musakoji capsulized, "We are not here to render our support as much as to learn from our Korean brother".

Little radical change has occurred in recent years in Japan and Korea except in the eyes of the ROK government, according to George Hanabusa, General Secretary of the United Church of Japan (Kyodan). "They've moved the coordinates that they measure things," he said, until ROK equations today read "anti-Park = Communists." More Japanese are noting this change, so that Hanabusa sees a rising swell of support among Japanese Christians -- and others -- for the Koreans in their struggle for democracy.

Ogle's Japan visit underlined the ROK-sponsored referendum held this week on Park's policies. Government orders against any anti-Park campaigning have led various Christian and political organizations throughout south Korea to boycott the polls. "The referendum is supposed to be an expression of the people's will," Ogle told reporters, but present circumstances make free expression difficult and dangerous. The referendum will only increase tensions and worsen Korea's problems, the missionary feels.

Ogle's visit received nation-wide media coverage here, including morning and evening television news spots and write-ups in several major newspapers. Treatment of the Korean referendum has been highly critical of the Park government. Journalists have also focused on Ogle's allegedly illegal detention at Haneda after his deportation. Ogle, who wished to deplane in Tokyo with other passengers, was physically restrained by crew members aboard his Korean Airlines flight and forced to continue to the United States. (See JCAN #466, Dec. 20 and #467, Jan. 24) Protests have even reached the floor of the Japanese National Diet, where Socialists Party Dietwoman Takako Doi has called for a government investigation of possible "negation of rights and violation of national sovereignty."

Ogle visited Japan at the invitation of the National Christian Council here. He was reunited in Tokyo with his wife and four children, who remained in Korea after his deportation. During the two month separation they communicated by telephone and by letters carried out of Korea by friends, he said. The Ogles left Tokyo February 15 for the United States, where Ogle has accepted a position as visiting professor at Emory University in Atlanta, Georgia. He will teach on theological mission and its relation to the third world and multinational cooperations.

The Ogles also traveled to the Kyoto-Osaka area, where they addressed various church groups and prayer services, Korean support groups, an Urban Industrial Mission seminar and a teach-in sponsored by the Friends World College, Asia Center.

As we went to press, Ogle was drawing up a formal statement of the Haneda incident. It will be certified and delivered to the Foreign Ministry and to Japanese police investigating the affair.

The NCCJ welcomes help in meeting the costs of Ogle's week-long stay in Japan. Any donations in excess of expenses will go to Christian churches in Korea.

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Lack of space prevents us from covering all aspects of the Korean situation. More complete coverage is available in English through the Korea Newsletter, published by The National Times, 3-6-8 Kanda, Ogawacho, Chiyoda-ku, Tokyo (tel. 291-0419).

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COFFEE WITH EVERYTHING

by Patrick Towers

One of the more common features of any large Japanese city is the abundance of coffee shops. Every street seems to have its own. Most of them are very much the same; they offer coffee, toast, warmth and a friendly atmosphere. They tend to differ only in their design and in their decor.

In Sapporo where the cold weather necessitates much indoor life, there are coffee shops that cater for just about every mood. If you wish to relax with a coffee amongst Hamilton's dreamy demi-nudes, or to lose yourself in soul music, or to discover the delights of Mozart, you don't have far to look. The various coffee shops abound. If the Aztecs switch you on, or you prefer the Revolution, or your tastes are more in harmony with the Parisian boulevards then for the price of a coffee you can escape into the atmosphere of your choice.

The manager of the super-smooth "Vivaldi" explained over a Beethoven Sonata, "You can't fail with a coffee shop in the city just now. The young people for a variety of social reasons are looking for an inexpensive, warm place in which to relax, a place that offers just that touch of sophistication." The Vivaldi seemed to prove the point. Great posters of famous conductors looked down over a shop full of students.

It is not surprising that Christians are also discovering the value of coffee shops in helping them reach the urban young. In Hokkaido, Christian coffee shops are gradually increasing, perhaps encouraged by the success of The Good Hour coffee shop in downtown Sapporo. The Good Hour now in its fourth year, was started by missionary Rudy Kuyten. Rudy is no mean artist, and his powerful wood carvings not only provide the Good Hour's eye-catching décor but also establish it as a Christian coffee shop.

The shop's design is compact, allowing ten people to feel they are not alone in a deserted shop. But at the same time it is large enough for weekly discussions groups to be held in one part of the shop whilst normal business continues for non-participating customers. The mixture of intimacy and mood is familiar, though Ron Hempel, who is presently running the place with four Japanese Christians, tries to capitalize on it by stressing the importance of fellowship.

Ron sees fellowship as essentially bound up with the meaning of Christianity and he hopes that many who come to the Good Hour will be disposed to join in the weekly discussions or the monthly acts of praise. The Good Hour staff uses no hard conversion approach, though they hope that people will become Christians.

As a coffee shop the Good Hour is undoubtedly a success. The atmosphere is friendly without being pressing, the necessary sophistication is provided by the unique carvings and interior designs, and the service is excellent. It is perhaps when the Good Hour wants to claim more for itself that is is not quite so convincing.

The Good Hour hopes to reach "working class Japanese". Though perhaps there are some customers who are working class, the whole ethos of the place is solidly middle class. It is just the place middle class missionaries love to go and rave over. Also, though there is talk of fellowship, what perhaps the shop is resting on is the friendly reputation ascribed to all coffee shops rather than anything particularly associated with the word "Christian".

It would, indeed, be a presumption to expect the warm and friendly atmosphere

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Coffee shop ministry (cont.)

of "The Good Hour" to be found in the churches of Sapporo. It might be found, but it would be foolhardy to assume it. Thus one of the implications of coffee shop mission is a reminder to the churches that it is also their obligation to demonstrate these fundamental human qualities of openness and friendliness.

The Christian Center in Sapporo has in the last year made alterations to its plant to include a charming little coffee shop, the Hakobune. It is small, seating no more than twelve customers, and was designed to allow those many people who use the center to stop over for a chat and a coffee. It is a measure of the popularity of coffee shops that outsiders are gradually being drawn not only to their delicious hamburgers but also to the shop's congenial mood.

What all these coffee shops are doing, unconsciously or consciously, is responding to the needs of the young who are caught up in all the bewilderments of social change. Most of the shops offer a momentary escape from the often lonely life outside. They seek to give temporary relief but make no attempt whatsoever to explore the meaning of life. The Christian coffee shop workers, however, believe they have discovered the meaning of life. They see in the young people's response to the enormous changes taking place in Japan an opportunity for new insights that can open up new choices for many of their customers. And if there is a difference between a good Christian coffee shop and a good secular one it is that through its work the Christian one is like the laughter in the joke. Many hear the same story -- but only a few get the point.

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SEMINARY STUDENTS ATTEND THEOLOGICAL EDUCATION CONSULTATION FOR FIRST TIME

by John Reagan

"What was the value of your first Theological Education Consultation without students present?" queried one attending seminary student. The Second Theological Education Consultation held by the Theological Education Committee of the National Christian Council Division of Christian Education January 21-23 at the Yugawara Koseinenkinkaihan hosted students for the first time. Forty attended, including four seminary students (three from the Episcopal Seminary and one from Doshisha Seminary), several persons responsible for theological education in the various denominations, and seminary faculty and administrators. A Roman Catholic educator who serves in the office of the Secretary General, the Bishop's conference of Japan, was also present.

Student participation was lower than hoped for; examinations involved some students while student invitations were not passed on by some seminaries. Two theological educators invited from Korea were unable to attend. Unfortunately, none of the denominations or seminaries nominated female participants.

Responding to the theme of the consultation "Theological Education to Prepare the People of God for Mission in Today's World," John Nakajima, General Secretary of the NCC, emphasized the necessity of closer Japanese church-society relations.

For the church to have a closer relation to movements in Japanese society, theological education must also include a study of Japanese society, history, and culture. Participants emphasized.

In preparation for the consultation the Theological Education Committee surveyed the present situation of theological education in Japan. Questionnaires went to theological seminaries, to those responsible for theological education in the denominations that participate in the program of the NCCDCE, and to theological seminary students. Some of the questionnaires were not passed on to the

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students by seminary authorities.) Miss Teruko Mizutani, Director of the NCC Division of Christian Education, the Rev. Akira Sakurai, Director of the Mission Training Institute of the Japan Baptist Domei, and the Rev. Makoto Takeda, President of the Japan Episcopal Church Theological Seminary made preliminary reports on the results of the survey.

After these reports, Bob Fukada, Prof. at Doshisha Theological Seminary and Coordinator of the Japan Association of Theological Education, spoke on movements in theological education in other countries. He reported, that the financial crisis in theological education is a world-wide phenomenon. "'What is the mission of the church?' and 'How does the mission of the church relate to theological education?' are also questions for theological educators throughout the world," he said.

After Fukada's report, Prof. Kosuke Koyama, former Director of the South-East Graduate School of Theology and Professor in the Department of Religious Studies of the University of New Zealand, spoke on theological education in Asia, saying "Theological education must be related to the culture in which the seminary is preparing the future leadership of the church." Koyama further emphasized that there must be a concern for ones neighbors including the countries that are Japan's neighbors. He continued, "In order for us to know our neighbors, seminary students must study not only the history and culture of our neighbors but also their language."

Charles Clark, President of the Episcopal Seminary in Manila, reported how, in an effort for the seminary community to experience the reality of Philippine society, both faculty and students spend one day each week involved in the variegated communities -- super-rich to hungry poor -- within a radius of 2 kilometers of the seminary. "In this way they experience the joys and problems of the area. These experiences are brought into the theological education arena," according to President Clark.

The second day the consultation went into small group sessions seeking and discussing problems arising out of the material they had received. Results: (1) an affirmation that theological education needs to prepare the church for participation in the creation of history; (2) a proposal of the need for a new approach to theological education; and (3) a questioning of the system of clergy-centered ministry.

The clinical pastoral education required of all Episcopal seminary students was reported by Yasuo Ihara, Chaplin of St. Luke's International Hospital and chaplain director of the program. Case study material was presented allowing the participants to get a feel of the educational experiences possible in a hospital situation. The participants were so impressed by Mr. Ihara's report that they adopted a recommendation that theological seminary education should include this type of educational experience.

Two proposals were made by the consultation. "First, "Recognizing that the calling of the church is to participate in the creation of history, the church and theological seminaries performing a task on behalf of the church, must wrestle with the questions being put to the church by present day historical movements seeking to discern where God is at work."

The second proposal, in two parts, suggested steps to accomplish the above. (a) "A proposal to the Theological Education Committee of the NCC Division of Christian Education. For a living theology which is basic to the churches ministry today, one that has a living relation to the present, a dynamic education process for leadership development is necessary. We suggest that the Theological Education Committee work toward the formation of an ecumenical, parent body that could have interdisciplinary study and field education in a dynamic relation as part of the theological education process -- a theological

Theological Ed. (cont.)

education process that would include the laity, theological students, clergy and seminary teachers."

(b) "In order for our limited resources (including personnel) to be used more effectively, and for the development of a diversified theological education, the theological seminaries need to circulate their curriculum course offerings more widely. Further, it is hoped that a cluster system (open credit) might be developed whereby students may take courses in seminaries other than their own. We hope that the seminaries and JATE will help these changes take place."

The Theological Education Committee received these recommendations and voted to work for their implementation.

The students' presence caused some of the other participants to change their attitude toward seminary students -- and toward student participation in a consultation of this type. On the other hand some seminary professors were absent since they had indicated that they would not attend if seminary students were present. Strong interest was expressed concerning a similar consultation for seminary students only.

Teachers from the following seminaries or theological schools were present: Aoyama, Doshisha, St. Paul's (Rikkyo), Tsurukawa Gakuin (Kyodan Rural), Episcopal Seminary, Williams Episcopal Theological School, and Nazarine Theological Seminary.

The consultation was unable, in the short time available, to push the meaning of the theme to the congregational level. A development of the congregational level meaning would have involved considering the clergyman as one who is responsible for the theological education of the members of his church.

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ASIAN POLITICAL PRISONERS

A center for exchange and dissemination of information on Asian political prisoners has been established in Tokyo. The center is an independent organization developed by Japanese groups -- both Christian and non-Christian -- which have been working independently on specific political prisoner issues.

Governments throughout Asia are understandably reluctant to release detailed information about their political prisoners. What information does come out, moves through informal channels and is often made known to only a small group overseas. The Center will work to coordinate this information and make it available to a wider audience.

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NCCJ has begun publication of a new monthly news letter OIKOUMFNE from January. The main purpose of this Japanese-language publication is to keep Japanese subscribers in touch with ecumenical news of the world. The 12-page newsletter will be published on the 25th of each month except for one joint issue in summer. The price is #200 per copy, #2,000 for a year.